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THE MENACE'S commercial advertising business is in the hands of C. F. Wadsworth, 1205 N. Dearborn St., Chicago, Ill., to whom all requests for information concerning advertising should be addressed.

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A subscriber to THE MENACE asks the following question: "If a person has several 1914 sub. cards on hand at the end of the year are they good for 1915?"

They are. Menace sub. cards will be redeemed no matter how old they are, though we are anxious that they be made use of as rapidly as possible for the effect they will have on the circulation figures.

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Get This FREE Book and Learn

Write for Special Agency Proposition. The Century Office Co., Dept. 48, Chicago, Ill.

Remember—This Offer is Limited

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Villa Believes in Democracy and Real Religion

(Continued from page 1.)

last of the long string of letters, I called to mind one of many other conversations I had had with General Villa after the overwhelming defeat of the Federalists at Ojinaga and while getting his army in shape for the advance on Terreon.

HARD MAN TO INTERVIEW

General Villa had always been very bitter against the Roman Catholic clergy, and but a day or two before this conversation had ordered the expulsion of all Catholic priests from the territory under his control. I had received telegraphic instructions from the New York American to find out why Villa was so bitterly opposed to the church.

Villa is a hard man to interview. He balks at any attempt by any person to get him to talk on any subject. If I have any particular interest in him over my fellow correspondents it is probably due to the fact that I early learned of his antipathy to categorical interviews and have always avoided them. Speaking Spanish, as I do, and having a fair understanding of Villa's peculiarities, I always wait for an opportunity to ask a mere "by the way," in such a manner as to get him to talk on any subject.

I then write the story in Spanish, permit him to read it, invariably get his O. K., together with a slap on the back and a humorous reprimand for having made him talk.

It was that way when asked to get his reasons for expelling the priests from Chihuahua. I hid my time and finally led the conversation one night at supper into the proper channels. He unbosomed himself. Villa asked when I once made a feeble attempt to sympathize with him for his antagonistic attitude toward priests.

I tried to argue by suggesting that the clergy, as those of us who are Catholics see it, are the direct representatives on earth of the Supreme Being.

"They are not!" he protested vehemently. "They may be the teachers of the doctrine of Christ," he continued, "but that does not mean that because they are teachers of what is good they should themselves be permitted to break nearly all of the commandments as my experience teaches me they always do. The priests share as I have found in the small villages and even in the cities in the mountains of Chihuahua are paupers in mind and body. They are too weak mentally and physically to make a living for themselves. They live like lice—on others."

TOO MANY PRIESTS

"From what I am told they are elsewhere in Mexico, as there are in my State of Chihuahua, the first place there are too many of them. Take for instance in the city of Parral. There are fourteen churches, and God knows how many priests, and all are supported by the poor people who have barely enough to keep body and soul together, clothed in a few pitiful rags. 'Don't I know them? Have I not seen that a priest makes no move unless it means money to him? Bah! Don't argue with me. If you are a Catholic I do not want to hurt your feelings, my amigo, but let me tell you if you are not as disgusted with them as I am it is because the priests in America differ from the priests in Mexico.'"

By this time he was pacing up and down the room and almost foaming at the mouth with rage.

"Now! If a priest is a man," he continued, "and a weak, narrow-minded man, why should my people kiss his hand in awful reverence? Why should they see him and steal and starve themselves in order to have money to give him whenever he calls for it?"

"You go into any one of our churches in Mexico and you will find collection boxes at every door and on every wall—sometimes as many as twenty of them in one church. They are labeled for charity, for St. Peter, for the suffering souls in Purgatory, for prayers for the dead, and so on. 'The poor never get a centavo from the charity box. St. Peter doesn't need the poor copper coins dropped by a starving person into the box that bears his name. You can't buy a soul out of Purgatory, and I doubt if you can buy prayers for the dead that will do the dead any good.'"

"THE DAY OF RECKONING"

"Ah, priests! A day of reckoning is fast approaching. Religion is a good thing, possibly, for those who have the education which enables them to understand it, but a multitude of priests being supported by the poor does not make Mexico religious."

"But they need money with which to eat. The churches must be supported, general," I remonstrated.

He waved his hands as though to dismiss the subject. "Enough!" he said. "I have spoken what my eyes have seen."

I was too interested to let the matter drop. A flash of anger in Villa's eye indicated to me that he had some motive based upon personal experience for his deep-seated hatred of priests as a class. I led him on with another question:

"Have you ever had a fight or violent disagreement with a priest?" I asked.

"On the contrary, I have seen what I have seen with regard to the exploitation of my poor countrymen in order that mental and physical incompetents may live lives of ease as priests, but my dislike of priests as a class was caused by a crime that a priest once tried to commit. I was but a lad of twenty."

Here he arose and narrowed his eyes until they were mere slits in his face and shook a finger at me. "My amigo, I will prove to you how fleshly criminal are these sons of woe."

THE REASON WHY

"In a small town in the northern part of the State of Durango, where I once lived, there was a priest whom everybody seemed to respect and love. The community kept him loaded with money, saw that he was well housed, well clad, and for his table provided the best that grew in their fields and gardens."

"The fattest cattle were for him. The finest fruit was carried to his door. 'He took an unusual liking to me. One day he said to me, 'Pancho come to my house this afternoon and I will

THE JESUIT IN WORLD POLITICS

IGNATIUS LOYOLA, the founder of the Society of Jesus, is the most striking example of the perfected genius in the world's history. In many respects his ambition and aspirations are comparable to those of Napoleon Bonaparte; and there is a remarkable analogy in the conditions which opened a career for each. As Napoleon found his opportunity in the chaotic social conditions following the French Revolution, so Loyola discovered his chance in the weakened condition of ecclesiasticism that followed the Reformation in Germany.

Like Bonaparte, Loyola was a soldier of fortune; but, unlike the little corporal, his first ventures on the field of battle brought him wounds and success. Nothing could check his tremendous ambition, so it was merely diverted to another channel; and Loyola's success in intrigue, diplomacy and organization has outlived that of Napoleon as a warrior and statesman.

Loyola was a monarchist by training and choice. He hated republicanism or democracy, and hated the freedom of thought and conscience that found encouragement in the Reformation and related movements. He looked upon these things as passing fads destined to short life and inevitable failure; and conceived the idea of a politico-religious order to combat republicanism, restore monarchism and to exalt himself in so doing. As an authoritarian he regarded obedience as the one great virtue to be cultivated and practiced by the many. He also realized the value of using that obedience for his own benefit.

And so the Society of Jesus, with Loyola as its autocratic general, was launched for the double purpose, of checking the Reformation and Protestantism, and of correcting the abuses within the church that weakened and threatened its power. This latter purpose commended it to the reigning pope, who nevertheless was disposed to regard Loyola's plans and professions with distrust. But the papal government in a position to welcome any promise of restoring its waning strength, and the society was approved by Pope Paul III.

From the very beginning the Jesuits were odious to the other orders because their ambition, and desire for influence at Rome, was a perpetual menace to the other societies. From the beginning they were feared by the rulers of Europe because of their mischievous plotting and disturbances of the peace. Time and time again they have been banished from European nations because of their part in plots and assassinations. The order was even abolished by decree of Pope Clement XIV, but survived because the members evaded the decree and remained intact and in hiding until by intrigue they actually captured the power that had abolished them and were openly restored.

On July 21, 1773, Pope Clement XIV issued his famous decree which "extinguished and suppressed" the Society of Jesus for all time. Had his successors honored that decree, from a pope equally inflexible with all others, the Church of Rome might today be a religious body in fact as well as theory. Clement left no one in the dark as to the reason for his action against the Jesuits. He stated plainly that they were a menace to the church as well as disturbers of nations; and that their unbridled lust for power made their society dangerous to the church as well as to the governments of Europe.

show you a good time. I went. Shortly after my arrival two of the nicest and most respected girls of the village came in.

"In Mexico no girl or girls are ever permitted to be alone with any man except their father or brother. They must always be accompanied by a chaperon, but a priest is different; therefore, I did not particularly note their coming until the son of the devil said to me:

"They have come. I sent for them. They dare not breathe a word about what happens, for I have threatened them with eternal damnation if they do."

"Villa ended abruptly, and his eyes burned in wrath as he concluded his story. He crunched his fists together. 'Are you satisfied?' he shouted. 'I had killed a man but a short time before this for mistreating my sister as he would have had me mistreat these innocent girls. Shall we change this rotten state of things or not? Defend this kind of a beast will you?'

"Now!" His voice was raised to a high pitch. "Do you dare tell the newspaper readers of the United States that we are thieves, bandits and robbers, and that our enemies, the priests are pure and holy? Answer me." What could I say?

THE "HOME RULE FLAG"

Editor THE MENACE: July 12th witnessed, in the great city of Chicago, the formal greeting, by a salute of 21 guns fired by a battery of the Illinois National Guard, of the home-rule flag of Ireland sent here from the "old sod" to receive the homage of the loyal Roman Catholic citizens of Illinois. Some ten thousand Irish-Americans were present" (to quote from a Chicago newspaper) "at the ceremony which, with their cheers and tears and wild enthusiasm, took on the aspect of a holy celebration." Sure it was a "holy celebration"—nothing else, and the great state of Illinois, by an absolutely unprecedented and unauthorized act, saluted it as no foreign flag was ever before saluted.

Among the speakers of the occasion was the Honorable Marcus Kavanagh, judge of the Superior Court of Chicago who, in the exuberance of his triumphant joy, voiced the treasonable sentiment quoted below.

In an open letter to the judge, published in the Chicago Herald July 17th, I commented as follows:

"Judge Marcus Kavanagh is reported by the local press to have stated, in his speech at the Irish flag-raising ceremonies last Sunday, that this new emblem of Ireland's home rule regime is 'the only flag that never went forth to fasten shackles upon human beings; that never sought to oppress any woman or man because of the manner in which they chose to worship God.'"

At that time the monarchs of the old world were safe in their position and power. The American colonies had not won their independence, and the wave of republicanism that swept across the continent as a confutation of the French Revolution had not so much as caused a ripple. But a mighty change was at hand. In forty years the change had come and the Jesuits were re-established by Pius VII. In twenty-four years the United States became an independent republic. Lafayette had fought for American independence, and Benjamin Franklin had talked about it in Paris. The French people had resisted monarchism, and Napoleon Bonaparte had shaken every throne. By alliance of the powers Napoleon had been banished, but the dread specter of republicanism remained. The idea of government of, by, and for the people threatened a greater disturbance than that of the Corsican. Something had to be done.

And this is what was done. The coalition against Napoleon, which finished its work at Waterloo, was continued as the Holy Alliance. The Czar of Russia, the Emperor of Austria and the King of Prussia were the visible members of the new combination. England refused to participate. Among those who were active participants in the work of the Holy Alliance, and were kept more or less in the background, were the King of Sicily and the disowned Society of Jesus.

It was the King of Sicily who pointed out to the pope the dire need of the work proposed. He reminded the pontiff of his own endangered position as ruler of Italy, and of the community of motives which existed between the Holy See and the crowned heads of neighboring nations. It was also explained how the pope might get all the benefit of the Holy Alliance without openly espousing it by merely reinstating the Society of Jesus. The Jesuits would take care of the church's interests while acting as the general and international agents of the Alliance.

Such was the situation and such the motives which caused Pius VII to re-establish the Society of Jesus in 1814. By that act the Roman Catholic church planted within itself the seeds of its own destruction. By that act the Jesuits captured the church and have used it ever since for their own purposes. By that act the church went into world politics with the Jesuits in control.

The Church of Rome is Jesuitized, and committed to the Jesuit doctrines which were expressly designed to hold society in obedience to monarchism. The practice of political Romanism in the twentieth century is Jesuitical in origin and culture. In these latter days it is the Jesuit who runs things at Rome and meddles in the political affairs of every nation that tolerates that sort of thing.

But, fortunately for the human race, the Jesuit is a failure. He has a splendid organization that commands the most perfect obedience of any power on earth. He can stir up more trouble than any creature in the world. He has acquired immense power, financial and political, in the United States; but, whenever and wherever the issues between Jesuit monarchism and popular democracy have been clearly joined, the Jesuit has gone down in defeat. That is the one happy assurance that is comforting today when the papists are making such strides to the political conquest of this country.

The Jesuits gained their greatest victory in fastening the dogma of "dirty sheet" and a purveyor of discord are requested to clip the above item which we have taken from the Washington Post and paste it in their hats. We guarantee it to reduce the head to normal size and produce rational thinking.

Scabbing for Christ's Sake

The Gopher, a fearless monthly paper recently launched at Los Angeles, Calif., and published from 6233 Bertha St., lines up the Roman Catholic slave labor proposition in its July issue. Among other things it says:

Legitimate steam laundries and washer women, many of them taxpayers, have to compete with the House of the Good Shepherd, a scab concern and a semi-penal institution where unfortunate girls are sent to be reformed by the various judges, several of whom are Catholics and naturally favor this convent.

In the laundry here, where one can get a foretaste of that place paved with good intentions, the inmates are employed without pay, notwithstanding the fact that the county pays \$11.00 per month for each one of them sent there by the City.

It is reported that the women's eight-hour law is continually violated by girls who from choice "do so to curry favor with the sun in charge."

Nor is the exploitation confined to the laundry department. The fine hand embroidery which commands such high prices in the department and other stores, labeled "Convent Work," is done by these unfortunate girls. We are in touch with one young girl who worked six months in the institution in this department. Quite a haul to get out of a helpless girl, and this is only one instance of many where the sentences vary from three months to three years.

We consider this the most detestable of all kinds of scabbing. The laundry work of the priests and various Catholic institutions is done here, it is reported.

This institution is getting the immense profits from the toll of these girls who are charges of the state of California, and the revenue is kept by the House of the Good Shepherd and the church.

We have reliable information that the city housing ordinance is also being violated.

In one dormitory there are forty beds where there should be but twenty. Add to the above facts that this institution is exempt from taxation, that

every year a bazillion is held which is quite an "addition" socially and hundreds of dollars are drained from the general public, and one can get a slight idea of what a paying business this branch of "Christian Charity" is.

We demand that the House of the Good Shepherd be compelled to pay all the inmates who are employed in the sewing and laundry departments Union wages for their work.

We believe to exploit these unfortunate girls and turn them out (many of whom are penniless) without pay, is cruel, unjust and un-Christian, and instead of reforming them only drives them to prostitution. Therefore: We protest against the State of California being a partner in the exploitation of its charges and helping to support such an institution.

We demand that this institution be required to pay its legitimate share of taxes and help to support the government under whose auspices it is doing such a thriving business.

We demand that this institution be open to public inspection.

We protest against the corrupt politicians and officials who pander to the Catholic vote in the City and State and allow such matters to go unchallenged.

We presume that some people will call the above article an "attack on religion," but we call it politics and Economics and Exploitation.

It was the Jesuit who steered the Catholic party in Mexico against the rocks of rebellion and on to destruction. Now the Jesuits are banished from Mexico. Men of them are coming to the United States where we had too many of them already. They still have a political and sentimental "pull" in Great Britain, Canada and in this country. Unable to profit from the lessons of history, the United States not only offers an asylum to these trouble makers but allows them to dabble in American politics and get a firm hold that will some day require heroic means to unloose.

It is the Jesuit who is entrusted with the commission of making America Catholic; and he is going about it in the same way that he has always operated. An open and avowed enemy of the republic would not last long; but one that comes in the sheep's clothing of an alleged religion gets by the dogs of war. The tactics of intrigue and indirect cunning enables them to soothe patriotic jealousy by means of decaying Protestants, but if the people there is nothing to fear. In the light of history only one of two conclusions can be reached in regard to the Gladders, Pavilles, Bradleys and such—either they are the tools, conscious or unconscious, of the Jesuits, or they are too stupid to understand the plain lessons that the experience of other nations teach.

We hate to think of countrymen, who have won a degree of fair fame, playing in false to their country; but if professed Protestants put themselves in a false position it is their own fault and they will have to abide the consequences. The common welfare is of too great moment to sacrifice to the tender feelings of anyone. It is the plain duty of all who love freedom to hate freedom's enemies. Hatred of evil is practically the same as love of good. We may, by a stretch of the imagination, love our enemies after a fashion; but to love their deeds and destructive doctrines is an impossibility and unthinkable.

The only escape from the unhappy results that follow Jesuitry, or political Romanism which is the same thing, is to use the common sense that every voter must possess, and refuse to vote the Jesuit or traitorous Americans in to power. By doing that one easy and simple thing, graver complications will be avoided and the Jesuit will fall here as everywhere, and before he has had a chance to do serious damage.

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Paraphrastic Pellets

The biggest bigot of all bigotry is the bigot who has bigot on the brain, bigot on his tongue, and a stream of bigidities streaming from his pen. Editorials in which every other word is "bigot" are half bigot to say the least.

If the papists would avoid unholy attacks upon worthy institutions they might not need so many holy retreats.

The holy fathers deplore the teaching of sexology and eugenics on the plea that with such teaching young people will know too much. Which is equivalent to saying that the best way to benefit young people is to keep them in ignorance.

The papist idea of reform is to reform everything to fit Romish rituals and dogma.

Kelly has been found: Kelly with the green necktie. He is writing woolly wizzle-worries for the Sunday Visitation.

The Romish press is agitated over the discovery of an anti-Jewish paper published in Russia. Before the pope's literary lackeys throw any more fits over Greek Catholic persecutions of the Jews they had better check up the centuries of oppression and persecution of those people on the part of Rome.

It is not the least bit strange that the priests, who have the most to say about marriage and divorce, are practically the only people on earth who refuse to marry? These long preachments on matrimony might be better received if the authors practiced what they preach.

With all this fuss and fury about trial marriages, isn't it about time for someone to say something on trial celibacy?

The value of a religion or philosophy, like the value of land, is to be determined by what it produces. To apply that test to popery, read history and draw your own conclusions.

A miracle: When some earnest speaker, who thinks more of America than of popery, says something unpleasant about the toe-kissers, the rocks in the pavement rise up and fly at him. Is it not wonderful?

The anti-militarists should not grieve over the conditions in Europe. The people of the old world are only galling to practice "muscular Christianity."

The truth about convents is to be found in the convents. Maria Monk and Edith O'Gorman have been there. When all can see the inside more truths will be revealed.

A man just passed through Aurora who was touched by one of St. Ann's numerous bones. He was also touched by the priest who had the bone. The bone did nothing to him; but the touch of the priest left a hole in his pocketbook.

Because the Rev. W. R. Roberts spoke recently at Carrollton, Ky., against the burning of Bibles by Catholics in the Philippine Islands, he was arrested by the chief of police who is a Catholic. He demanded a jury trial and was acquitted.

PRIEST'S BLESSING FAILED.

St. Etienne, France, July 26.—Three young girls were killed, three mortally injured and forty hurt, many of them seriously, as the result today of the giving way of a large stony mass at Valfrey, called "The Rock of Calvary." The members of a Catholic gymnastic society had been massed on the rock during a pilgrimage, and the priest had just given them his benediction when the rock tumbled down the foothill, knocking over many children grouped there.—Associated Press Report.

I WANT 200 SALES AGENTS AT \$1200 TO \$3600 A YEAR

To introduce my new Vacuum Washer Machine in every home in the country, I want 200 sales agents. I consider this machine the most brilliant invention in the history of the age in household economy. It is selling fast.

PROFITS START FIRST DAY

NO EXPERIENCE REQUIRED